

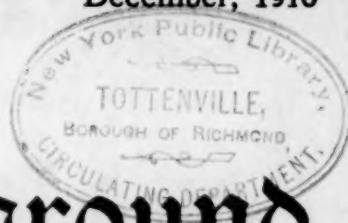
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The Playground



THE SPIRIT OF YOUTH
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The Playground

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THE SOUL OF PLAY*

RICHARD C. CABOT, M.D.

Boston, Mass.

Why is it that all you people are taking play so seriously to-day? We used to think of it as something proper and permissible within limits, something which we might "*indulge in*," something valuable, even necessary, to young people, in order that they might be the better prepared for work. "All work and no play," we have said, "makes Jack a dull boy"—dull at his *lessons* of course, which were supposedly the real object of his existence. But despite these admissions no one would have dreamed, a generation ago, of a national playground association, or of a group of sober adults, taking counsel together in prayerful spirit and with missionary zeal, to the end that they may spread abroad the gospel of play! To our fathers it would have sounded as absurd as a gospel of sweetmeats, as blasphemous as a gospel of laxity.

Jack, indeed, has been permitted (for motives of economy and of hygiene) to play, but notice, please, that the indulgent proverb excuses only the young. There is no hint that married women and professors, clergymen and bankers in business suits, are also dreadfully prone to dullness if they fail to *frisk and gambol on the green*. Yet here we are to-day, first broadening out *play* till it spells *recreation*,—then dreaming of *public recreation* as the birthright of all men, women and children,—yes, even venturing since Miss Addams' latest and greatest book, to think of play as something sacred and holy.

What is it that has come over us so swiftly and so silently? Can it be the *spirit of youth itself*, imparted to us by the ever-youthful president of last week's National Conference of Charities? Can the spirit of youth revive and re-create not only our city streets but our national conferences?

Or—I put the question from another point of view—can we deliberate about play, make a serious study of it, devote time, money and brains to cooking it up, without losing all our sense of humor and of proportion,—without stultifying ourselves?

* Address prepared for Fourth Annual Congress of Playground Association of America, June 7, 1910.

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To answer these questions with a "Yes" that has a ring to it and to confirm myself and others in this joyful radicalism, is the object of the following words. Would that they might echo and pass on to you the deep and rallying note of the Spirit of Youth and of the City Streets—both of which I love!

I.

Every human being, man, woman, and child, hero and convict, neurasthenic and deep-sea fisherman, athlete and invalid, needs the blessing of God through three and only three great channels,—responsibility, recreation, and affection,—work, play, and love. With these, any life is happy spite of sorrow and pain, successful despite the bitterest failures. Without them a man breaks his heart, severs his conscious connection with God. If you want to keep a headstrong over-self-confident fatuous youth from overreaching himself, you try to give him responsibility, recreation, and affection. If you want to put courage and aspiration into the gelatinous character of a street walker or the flickering mentality of a hysteric, you labor to furnish just the same trio,—work, recreation, and affection. In every case you want to give *real life*, and real life means just these three things,—the same needs for all of us—the same all-sufficing bounty in the Supply, if we can get and keep in touch with it.

Despite many exceptions, we Americans are expert (relatively expert at any rate) in our understanding of work. We are the most intelligent, the most resourceful, and I believe the best satisfied workers on the planet. But we are dunces when it comes to recreation, bunglers in all matters of affection. Most of us are "*stupid in the affections*," as Eleanor Hallowell Abbott says so keenly in the June *McClure's*. "The Amateur Lover," she calls her story, and she hits us all, for we are amateur lovers of whomever or whatever we love,—except work. We know something of how to work. We do not know how to love nor how to play. In a penitent spirit I am to-day taking part in my first national conference on play, hoping to learn more of this long neglected life-force. Some day I hope to meet with you in a conference called to study, to nourish, and to conserve the other great life-force,—to the end that we may be less "*stupid in the affections*." Who will dare to call such a conference?

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II.

Do you see at all why I have been endeavoring to cut up the world into these three separate slices—work, play, and affection? Chiefly because I believe that if, for the moment, you will leave work and affection out of account,—all the rest that we demand of life is left as the subject of this conference. For, like all specialists, we are imperialistic and insist that our territory is much broader than people suppose. This is the way we extend our boundaries:

(a) First we recognize in play the universal need not for fooling and slackness but for *recreation*—one of the three essential foods for any healthy life,—young or old.

(b) Then we insist that recreation is precious because it spells *re-creation*; we are born again and better born after absorbing our portion of play. We start our work with deeper-seeing eyes, we are less “stupid in the affections.”

(c) But stop a minute,—what is it that art, music, drama do for us? Isn’t it just this same *re-creating* of our jaded, humdrum lives? Art carries us off into a far country, more beautiful, more poignant, more tragic, perhaps more humorous and sparkling, perhaps nobler and more heroic, than is shown us in the workshop or the home. . . . We emerge from this bath of intense experience, and for a few precious minutes we look upon the world as if our eyes had never seen it before, never been dulled and stupefied by repetition and inattention, never lost the child’s divine power to be surprised.

(d) Art and play, then, fulfill the same function, provide the same refreshment. Moreover they are both their own excuse for being. Each is done for its own sake, not for an ulterior object. In work and to some extent in love, we are building for the future; we are content to save, to sacrifice, and to repress for the sake of a “far off divine event.”

But in all art, including that variety of art called play, we attain immediate fruition and anticipate heaven; we give full rein to what is caged and leashed in us. Subject to the rules of the game or the rules of the art we “let her go” full gallop, we utter ourselves like a school-house turned inside out for recess. You know the sound!

Play and art are essentially one; beauty lives in each. The beauty of athletics or of whist is not always quite obvious, but

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it is no more obscure than the beauty of tragedy or of rhyme. Artificial they all are—an outlet for the cramped human spirit they all furnish.

(e) Luckily for my present thesis *dancing* has come so much to the fore of late years that our minds are prepared for the transition from art to athletics and play. We can all see without an opera glass that dancing is at once play, art, and athletics. So are football and baseball, though I fear that some of you have not been regular enough in your attendance at the exhibitions of our great national art to thrill with recollection as I mention the exquisite beauty of the line-drive over short stop or the noble dignity of the curved throw from third to first. Nothing in the art of dancers like Isadora Duncan is more beautiful than the habitual motions of the ball players as they throw, strike, catch, or slide. Beauty is not the whole of baseball or of any other art. In all art there is also significance, heroism, success, failure, suspense, response from an audience or chorus. Also there are serviceable materials such as catgut, pigskin, horse hair, oil paint, grease paint, voices, muscles, whereby spiritual meanings are expressed and conveyed from the artists who create to us the receptive artists in the audience.

(f) Also we get fun and sometimes health from play and all other arts, but if you think athletic games exist merely or chiefly for the sake of fun, swing round for a moment to another field of art and look over my shoulder at the artist's or musician's face while I inflict upon him that ancient and painful congratulation: "What a *pleasure* it must be to you, Mr. Genius, to produce so much beauty." Now watch his bitter attempt to cover with a smile his pitying contempt for your greenhorn's ignorance. "Pleasure"—yes—but at what a cost! Art is grinding hard work, —much of the time; so is athletics and but for this arduous element in it half its attraction to the youth would be gone. He wants what is hard, fortuitous, and therefore exhilarating. Things soft and easy, like passing exams., do not long attract him.

My thesis then is this: conduct, in Matthew Arnold's sense, cannot be three-quarters of life, for play is at least one-third, and the direct expression of love another third.

But play, the third which concerns us to-day, is recreation or re-creation, and this is the essential function of art. Play is one type or aspect of art,—a fleeting, fragile improvisation in children

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oftentimes—a sternly limited, disciplined piece of construction in games like chess, football or aviation. But at all times it is (like the other arts) relatively complete in itself. It is not, like washing, gymnastics, horse-shoeing, or telephones, a means to some ulterior end,—a means to life. It is life itself striving quixotically for immediate perfection, breaking for a moment into perishable blossoms.

Some of the noblest men that America has produced still seem to think of athletics chiefly as a means to health. President Eliot apparently wants the sound body as a means to mental soundness. He and other eminent educators think of athletics and even of dancing as a good method of building up the body and diverting sexual energy from vicious outlet. That athletics and dancing often accomplish these ends is certainly true. It is also true that cows are a valuable means to leather boots and (I believe) to gum drops, but I doubt if that is the end and aim of the cow's existence. Violin playing strengthens the fingers; dancing strengthens the calves; "nothing like dissection," said Bob Sawyer (you remember) "to give one an appetite." But God in Heaven, lives there a man with sense of humor so dead that never to himself hath said, "This is infernal (or heavenly) nonsense."

Violin playing strengthens the fingers. But it is hardly worth while to remark that we don't play the violin for our health or for our finger ends. Violin playing also flattens, deforms, and callouses the finger-ends, but there are easier ways of attaining these results. The art is good despite these drawbacks. So football is good despite many injuries, not because it always improves health but because it is a magnificent expression of the human spirit, a fine example of popular art.

We make a ridiculous fetish of health nowadays. Three of the very best things in life,—heroism, artistic creation, and child bearing are usually bad for the health. To avoid heroism, creative work, and child bearing because they are bad for health would show a conception of life no more warped and distorted than that which bids us dance and be merry because it is healthy to do so. As a rule, and in the long run, athletics and games probably promote that total enhancement of life one aspect of which is health. Temporarily, and in some cases permanently, they leave their scars upon the body—though not such scars as the more strenuous and

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dangerous activities of helping to create a new machine, a new symphony, or a new child.

When we give play, recreation, and the popular arts their proper place beside the fine arts we shall avoid, then, the popular error which degrades play to a medical instrument. We shall also help to preserve the "fine arts" from dying of isolation. Chilled by our formal respect, discouraged by our practical neglect, mortified by our sentimental petting, the musician, the sculptor, and the painter are dangerously out of the current of vigorous life in America to-day. Or to put it from the other side, American life is to-day dangerously neglectful of some forms of art, as it is of most forms of science. The drama, baseball, and dancing are the popular arts of America to-day. To realize that they are genuine arts, to plant them close beside music, painting, and sculpture, is in my opinion one of the chief tasks for this conference. Such a realization will help us to keep vulgarity and repetition out of popular art, and to save the fine arts from dying of super-refinement or degenerating into fastidiousness.

There is but one more dignity, one more life-saving quality that I wish to attribute to play before I stop.

All the games and arts referred to so far are arranged to fill up such gaps as may be left in or after the working day. They come at stated hours; we leave our jobs and our homes to attend them. Doubtless this must always be so with the more heroic and permanent forms of art. We cannot play a football game or a symphony on the hearth rug. We cannot carve statues or write novels while we wait on customers in a shop.

But there are other and less celebrated forms of art which can interpenetrate and irradiate every place and every hour. With them I am concerned in the remainder of this paper.

One of the best recognized of these minor arts is *humor*; another is *good humor*, a form of good manners. I have seen a patient dying of a lingering disease who by his sparkling fun and his brilliant good humor kept the spectre of death at bay and in the pleasant land of counterpane maintained a successful and happy life up to the last.

When I would ask him to turn upon his side in order that I might examine his back, you would fancy from his expression that I had invited a hungry man to eat. He could have answered with no more engaging alacrity if we had proffered him the chance to

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step back into health. He took pleasure and gave it in each of the trifling services rendered him in the hospital routine. He beamed and thanked me for shifting a pillow as if I had given him a diamond. He chuckled merrily over my clumsy attempt to tilt the glass feeding tube into his mouth without forcing him to raise his head, and each morning he smoothed and folded the flap of the top-sheet as if it were a critical act.

As we exchanged the most unpoetic information about his daily routine, the dull framework of question and answer was irradiated and spangled over with a profusion of delicate, brilliant, meaningful looks that rose and flowered silently over his listening face, or leapt from dull sentences like morning glories on a trellis. As he went step by step down the last grey week of his life he taught me all unconsciously as many lessons about art, beauty and playfulness as about heroism.

One of his greatest and most naive arts, one of the best of all his manners, was that million-hued miracle called a smile. I can recall but a tithe of the unspoken verses, the soundless melodies that he wove into our talks by the endless improvisations of his smile, serene, wistful, mischievous, deprecating, tender, joyful, welcoming. Not a moment of his ebbing life seemed prosaic or joyless, for each had in it the foretaste or the aftertaste of a smile, born without effort and dying without pain,—birth, fruition, and end all equally and differently beautiful. Sometimes at the beginning of our talk his face and eyes were silent and only the lines of his eloquent hand spoke to me. Then at a rousing recollection there would break from his face a perfect chorus of meanings, each feature carrying its own strand of harmonious but varied melody.

Well—I suppose I must stop talking about him and come to the duller business of explaining what he has to do with play, and art, and this conference.

He exemplifies some of the *minor arts* through which life may be enhanced and refreshed from moment to moment whatever the literal content, whether it is marching up hill or down dale. They say that the best crew is the one that can get its rest between every two strokes. We need the games and the arts that re-create us from moment to moment so that our souls shall never get dry, prosaic, or discouraged. Play and beauty, running like a gold thread through the warp and woof of our life fabric, are surely as needful as the more concentrated and exclusive recreations. To

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sing (or whistle) at one's work, to carry melodies and verses in our heads, to do things with a swing and a rhythm as some Japanese and all sailors do, is to preserve our souls from drouth. The games that we play with vocal intonations, the dramas we carry on with smile and glance and grimace need not interrupt work. They call for no apparatus and no stage. Best of all, each of us "makes the team" in these games; in these dramas each of us has "a speaking part."

I have not tried to imagine how these minor arts are to be cultivated and popularized. I should surmise that like the fine arts and the popular arts they are contagious unless we are so unhappy as to be conventional and immune. But doubtless much can be done to favor their growth,—much that I have not time nor ability to consider.

Whether as I end I can condense the themes of this paper into any effective *coda* I do not know but I will try.

SUMMARY AND CONCLUSION

1. There are three prime foods for the human soul. In some form or other each of us must get these three foods from the Source of all creation. Through responsibility, recreation, and affection God can make a happy and successful life out of any material and in any environment.

2. One of these, recreation,—the re-vitalizing of our lives, the recharging of our batteries, the subject of this conference, comes to us out of the fine arts, out of popular arts, such as athletics, dancing, and the drama, and out of the minor arts,—roughly grouped as manners and dress.

3. All these arts need to be more intimate with each other. There is beauty and renewal of the soul in them all. There is fun and play in them all. There is a material basis presupposed for all. Health is an uncertain by-product in them all. Popular arts and minor arts will win dignity and strength from closer association with fine arts. The latter will gain inspiration, courage, and effectiveness when they are freed from their solitary confinement and allowed to mingle with their less self-conscious fellow arts about town.

It rests with this Congress to introduce these long lost brothers each to each.

RECREATION AND THE HIGHER LIFE*

GEORGE WILLIAM KNOX, D.D., LL.D.

Union Theological Seminary, New York City

I have nothing to say about playgrounds, or Sunday laws, or what to do with the children. I was asked to speak about recreation and the higher life,—whatever may be the distinction between recreation and the higher life. What measures should be introduced for the intellectual classes of the community who are suffering under such grievous conditions,—our bankers, our merchants, our professors, and our ministers,—that I understand to be the particular problem which has been given to me to solve. I am missionary, clergyman, professor, so I can speak from a certain amount of experience. It is not long ago that the association of play with the clerical profession was unusual. Many years since in Japan the American team, happening to learn that I could catch a ball, asked me to play with them on a Saturday. I then, as a very young man, consulted the senior missionary of my Mission, who told me that it would be regarded as unseemly indeed for a missionary to play ball. Fortunately his wife held a different view,—and I took her advice.

What is life? What is recreation? What is life for? I suppose we are still haunted by the vision of that far away Eden where there was no work. We are taught that our ancestors lived by what they could take, and they took just enough to supply their immediate wants, and all the rest was play. By and by there got to be too many and the spontaneous products of nature could no longer supply all their needs. Then strong men took from weaker men, under the "good old plan that they should get who have the power and they should keep who can." So man lived for thousands of years, first on the plants of the earth, then taking what he could from the beasts and from his fellow-man. By and by he learned to work. Finally he made tools and was very much better off than before, though the tool was only his own strength applied in a different way. Last of all he invented machinery; and that brought about the greatest difference, because now he no longer uses the

* Address given at the Fourth Playground Congress of the Playground Association of America, June 9, 1910.

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tool by his own strength, but harnesses power to the tool and makes it do his work for him. To get nature's power to do our work for us,—that seems to be the end of our civilization. What is it all for, pray? Man took the fruits of the field in order that he might live, then he labored in order that he might live, then he made tools in order that he might labor, then he made machinery in order that nature might labor for him. Pray, is all of life in order that we may live? What, then, is the meaning of life? Surely the advancement of man in the different stages of development must have this as its end, that at last he shall no longer be under the necessity of spending his life that he may live, but that he may know what is the meaning of life, and that knowing life he may enjoy it.

Our modern civilization, however, though it has harnessed power to do our work, has yet not given us that leisure for the higher thought of life, for it has simply increased our necessities so that we work harder than our ancestors, more excitedly, more nervously, and with less wide vision of what life means. That comes with what we are pleased to call the higher life. Work with the brain, as with the hands, is subdivided, anxious, pressing man down with its burdens, becoming minute in its details. I remember a professional friend who said to me not long ago that his particular branch of science has become strictly a pseudo science because it is now knowing only what others know,—you may spend your life finding out what others know, what they have said and thought and known. The intellectual life, like the manual life, becomes divided into tiny compartments, and no man is master even of one, and we scarcely ask what is the meaning of the whole.

Some years ago we heard very much about the dignity of labor, and we ought to hear more about it than is the fashion now, so that we may understand that labor is not mere drudgery and toil, but that there is in it pleasure, too,—the pleasure, we may say, of victory. For, in the development of mankind it is profoundly true that it is only labor that gives reality to our fancies and our ideals and shows their worth. It is when we bring the dreams and imaginings of our mind to the test and work them out that we first of all discover what is in them, and labor finds its joy and maybe its victory. And yet they who take this view of labor and make this defense of it know very well that for the multitude, even in the higher life, labor is not all joy.

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Religion has often considered pleasure as something to be feared, yet we would ask how else is the worth and the meaning of life expressed? How else do we know the worth and the beauty of religion? Indeed, one may say that pleasure is the only thing which makes no apology and asks no reason for its own existence, but is the complete and sufficient reason for itself. If this be truth, in pleading for pleasure, pure, unadulterated pleasure we do not indeed consider it as a means by which we can labor the better. It is such a means,—making it possible to do the life work better. But that is not all, nor the chief thing. I would dare to maintain that play in itself, of itself, by itself, is peculiarly for the good of man, is what man longs for, and what man should have. It is quite true that one does not say very much when he says that pleasure is an end in itself, for he must explain what it is that pleases, as feeling goes out to the object that arouses it. All the more we question what may be that for which we labor, the end to which we surrender ourselves, for which we slave, for which we study? Has it any end or meaning save as we find it in some deep feeling of the soul? When you ask me to labor for my fellow man I surely may ask myself the question, why? What do I wish to bestow upon him? Is it not pleasure, happiness, the satisfaction of his desires? Why should religion condemn that which it has set forth as the essence of the heaven which it reveals?

Mr. Lee has already referred to play as giving the opportunity for exercising those capabilities which otherwise atrophy. How good a thing it is simply to live, to let the feeling come through us that we are existing now. For what? No matter. For nothing. Just to live, to lie upon the grass and bask in the sunshine and the air and the fragrance of the flowers. We know then that we are not separate from nature. We sink back into that nature from which we have sprung and know neither time nor space nor purpose. Man knows from such hours why he labors that he may live. He has found a new justification for work, for, after all, play justifies work. Play is, ultimately, doing the thing I like to do, for its own sake. Play brings out my own character to the full, the deepest part of it to the full. What is it that I love to do, no matter what the consequence, that gives to me that satisfaction which is joy, and which is its own reason for existence? The answer is the deepest revelation of my own character as nothing else so shows what I am. Apart from all else, from all ulterior reasons just now,

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what is it that I would do to bring the deepest joy to my own soul? The answer to that is play,—that is, myself. It may be that I cannot do it in the conventionalities and the crushing pretences of ordinary life, but this I claim, that in some hour, under some circumstances, I shall be free to be myself and to drink of the joy that God offers to my soul. That is play, the play of the higher, and even of the highest life. I need not say that if play becomes all it loses its charm and becomes professionalism. I suppose because play is an object in itself, which calls forth the deep response of man's soul, that there is nothing so degrading as play that is made a means, as that kind of play where we, in the form of play, seek to gain other ends. Therefore, also, there is almost nothing so elevating as pure play, which breeds in the soul of man courtesy, disdainment of trick or artifice, the love of the beautiful, the love of life.

Is this irreligious? Theology has taught us that God is joy, in Him is no fret or strain or labor or ulterior end. The first answer in the old catechism tells us that man's chief end is to glorify God and to enjoy Him forever. As Eden is put at the beginning, so is Heaven made the consummation of life. The stretch between is not all a desert drear, for if we are the children of God then is life joy.

The development of man is from lower to higher joys. We outgrow forms of play as we outgrow the rudiments of the intellectual life. As the mind goes on to higher and higher spheres until at last it knows itself and God, so is it with happiness. We lose our petty selves and forget our selfish ends in widening circles. Nature makes us one with it,—music, art, literature, and science open vaster vistas to the soul. Sympathy with our fellows makes the whole world kin, and the entire process leads us closer and closer to God, whom to know is the end of wisdom, and whom to enjoy is eternal life.

"The playground is to-day the most religious institution we have."—*E. B. DeGroot*, General Director of Field Houses and Playgrounds, Chicago South Park Commissioners.

The picture appearing on the cover of the December PLAYGROUND is generously loaned by the University of Chicago Settlement.

STUDY—PROMOTE—ADVERTISE *

LUTHER HALSEY GULICK, M.D.

New York City

Two words have been hurting the play movement,—“teaching” and “supervision.” When we say playgrounds should be “supervised” and that play should be “taught” we offend people. When this Association was first organized and we were given an audience by the then President Roosevelt, the one word of counsel he gave us was “Don’t interfere with the children. Let them play freely.” That expresses the attitude of almost everybody,—that this idea of trying to boss children and make them play this way and that way is to prevent any real play. That which others object to in the words “teaching,” “supervision,” we also object to. Teaching and supervision may be carried on in different ways. Last year three cities had to close their playgrounds because they became the resort of “undesirable citizens” and became dangerous to the children both physically and morally. They needed something or other,—something to protect the little children at their sand piles when the bigger boys came and drove them off. We do not need teaching or supervision of the school room type. No! Yet we do need something. We want to state the nature of our problem in less technical terms. In this connection three words come to me,—study, promote, advertise. To illustrate the need of study in our work: baseball is a great game, but the ball is too hard and too heavy and its area of destruction is too great for use in the average city lot. Yet it is on the average city lot that the boy wants to play. Some persons have made a modification of the game called “playground ball” suitable for smaller places. It is as interesting and is already played by tens of thousands of boys. It is the deliberate product of an attempt to use an old game in a way to meet new conditions. This is an example of study. Hundreds of other needs must be met similarly. Most of the old games do not fit occupations, or space conditions, or social conditions. Games are delicate things, far more delicate than a watch, and you must be careful how you tamper with them.

Basketball is another good illustration of the utility of study. Some years ago I realized that we had football for the fall and base-

* President's Address, Fourth Annual Congress of the Playground Association of America, Rochester, N. Y., June 7, 1910.

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ball for the spring, but no other game of an athletic character that took skill and was interesting to play between these. There was a distinct need for a game that would be interesting to spectators, so that there would be money to support it, for a game that beginners would have some fun in playing, yet in connection with which a great deal of skill could be used, for a game that would hold the interest year after year. I wrote out seventeen different conditions and worked steadily for two years all my spare time, trying to produce a game to meet these conditions. I produced several but never one that would "go." A member of the faculty of the Springfield Y. M. C. A. Training School, Dr. James Naismith, told me that he wanted to invent something. I replied "Invent a game that will be good enough to play, that will go, that will fit the great national need of a game to occupy the time between football and baseball. It seems to me these are the conditions," handing him the seventeen conditions. He went at his task, first reasoning out implements. The ball should be large and soft, and round,—and so on he went down through the seventeen conditions, until he had written out the rules of basketball substantially as they are to-day. It was a deliberate product, and is the only case I know of where a game was invented that really went. It is now a national game. He invented it for certain exact, precise conditions. There are hundreds of other conditions that need to be met in the same way, that need the scholar and the student.

I am told that some years ago the Standard Oil Company noted that no oil was being sold in a certain Scandinavian country. They at once sent two men there, both drawing salaries of over ten thousand dollars a year, to learn what was the matter. The men were scholars, students, chemists. They discovered that the people of that country were using an old-fashioned lamp in which kerosene could not be burned. They designed a lamp which would burn kerosene, which would furnish light cheaper and better than the light the people had, and which would fit certain other conditions. Then the advertiser came, and promoted the use of these lamps; finally the Standard Oil Company found itself with a big trade in that country. Now, just that sort of thing needs to be done with public recreation. The leisure time of most people is frittered away, when it might give the best returns of any resources we have. Most of our modern work is deadly uninteresting,—work in a

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factory doing one or two things over and over,—turning a machine for eight or ten hours a day. Something must be done to solve the problem of human specialized labor that is degrading human character because it makes machines out of human beings. That labor should be studied, should be investigated, to learn how it can be made more human,—at least how leisure time can be made to round out character. I thoroughly believe it is possible to handle the work itself so that it can be more interesting and better for the worker, and so better for the trade. We need the scholar, the high grade investigator, to learn the facts about these great things that relate to the quality of human life.

People have forgotten that the streets have at least two functions. We treat them as if it is only for traffic that they are made, and yet the streets of all the world, and the lanes, and the paths, the roads, and the byways and highways, have been the general social meeting places. The old country crossroads was the place of meeting, the place where the village community grew up,—and the lanes by moonlight,—I do not need to explain the social possibilities there! Children like to play in the street better than anywhere else. It is the natural place, the place where things are happening. Streets have always had a social function that inherently belongs to them just as much as the traffic function. Now we have set aside some streets just for the social function,—for example, the Champs Elysées, and Commonwealth Avenue in Boston and Riverside Drive in New York are not for traffic; they are not for purposes of going anywhere, but are for the purpose of going with somebody. They are “social function” streets. Take the Board Walk in Atlantic City. It does not get anywhere, nor start anywhere; but it is useful. It has a great social function. Those who have traveled on the streets of our cities know that during the winter in Boston, for instance, streets that are but slightly used for traffic are set aside for the use of the children and young people to slide, and that this is just as important a use as any other. It is the social function as distinct from the commercial. There are certain avenues of traffic through every city from which children should be barred. Children should be arrested who play on the arteries of traffic of any city. On the other hand, we have even in Manhattan a great many cross streets through which there is no traffic, which are used only for the delivery of goods to the houses. That kind of delivery

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does not interfere with play, and on these streets there should be freedom and protection for children. They should be made legitimate social function streets. What we need is to study about these things, to learn how it can be done reasonably without interfering unduly with traffic, what things can be played on the streets wisely, how to protect the children. We need to know. We do not know. And it is nobody's business to find out. There are, however, something over twenty cities which have public recreation commissions whose business it is to learn about these things. In time they will be at liberty to employ technical experts who will study and know. These matters are no more to be solved by untrained common sense than is the construction of a flying machine. They involve human nature. Study is needed in the solution of them.

Then, there is the question of the relation of young people to each other. The most we do in almost any city in America is to have laws against various forms of evil that grow out of the relations between young men and women. What does the American city do to provide wholesome places for them to meet each other? Early in the history of the world they had tasks in connection with the household. Now they have nothing to do except to spoon. Spooning is good in its place, but as an exclusive diet it is not wholesome. It must be somebody's business to discover wholesome, interesting things for young people to do in the community. If our communities are going to be wholesome the relation of young people to each other must be wholesome, and we must give them a chance to be wholesome. In New York City there should be dance halls not in connection with saloons. We, the city, should see that there are such. At present athletics are devices to take the boys and young men who do not need them,—the biggest and strongest,—and give them more than they ought to have. What we need is for some genius to think over the problem how we can get wholesome athletics that will actually engage at least ninety per cent of all the boys in each class, or of all the citizens in the town. What we need is brains,—high grade technical study of these problems, to learn how to answer the questions I have propounded. I thoroughly believe they are capable of being answered, and that they have been answered already in a few instances in America. If you can take Coney Island and double its use without increasing the plant you have doubled the income. We have invested so many

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millions of dollars in parks and playgrounds and other recreational devices. It is more valuable for some high grade promoter to think about it as if it were a money-making affair, to find out places that are not being used and learn what ought to be done there, and thus promote them as if it paid. It is better to double the use of existing park property than it is to double the size of the park. That needs talent; that needs brains. It may be cheaper to pay a man fifty thousand dollars a year to increase the use of parks we already own than to put that money into land. It may give bigger interest. We have invested in New York City I do not know how many hundreds of millions of dollars in our recreation property, but recently there has been nobody employed professionally to promote its use. Yet we could so easily double the output of the whole enterprise if we employed the same kind of high grade talent that we put into the exploitation of business.

Take the words: study, promote, advertise. Are not they the very things that are needed now? We are fast eliminating the contagious diseases that have been the scourge of our civilization. Most of them are now under control. Our problem consists of taking that part of life which is not consumed by working, eating, and sleeping, and making out of it a life more vivid, broader, stronger, more worth the living,—something happier, more brilliant. That is one of the great unexploited things of the world. We have organized business. We have organized education and philanthropy, and even our prisons. We hope to be instrumental in bringing to this movement, as indicative of the change of public sentiment, the service of brilliant, vivid life which it needs,—*to study, promote, and advertise.*

RESOLUTIONS ADOPTED BY THE INTERNATIONAL PRISON CONGRESS, WASHINGTON, D. C., OCTOBER, 1910

It is resolved that to prevent habits of vagrancy and idleness among children in large cities there should be vast additions to playgrounds, wholesome recreation centers, gymnasiums and athletic fields as the surest preventatives of juvenile mischief and crime, and as affording young people places where they may learn to bear defeat with courage and success with modesty.

RECESS ACTIVITIES IN THE SCHOOLS OF PENSACOLA, FLORIDA

JOHN BRADFORD

Boys' Secretary, Young Men's Christian Association of Pensacola

With a vision of what might be, those interested in the healthy, normal development of the boys and girls of Pensacola adopted a plan of work which it will take some time to perfect, but the beginnings of which are full of interest and suggestion.

The laboratory for this interesting experiment is School No. 1, which combines the upper grammar grades with those of the high school.

At the beginning the large yard was surrounded by an ugly board fence and wooden sidewalk, and the physical aspect of the so-called play space was hardly of such a nature as to meet the plans of the promoters of play.

Through the School Improvement Association large entertainments (including a comic opera, with a cast of 300), were given, in which hundreds of children from all the schools in the city took part. In this co-operative way hundreds of dollars were raised with which to make the necessary changes. The fences were removed by the boys to whom the contract for doing the work was let by one of the professors who acted as superintendent. A large part of the rough grading was also done by the boys under contract.

The yard having been put into the best condition possible, the matter of equipment was next to be considered and the advice of the Playground Committee was sought; soon, volley ball courts, a May pole, and jumping pits, came into being, and books on folk dancing and games were being studied by teachers and older girls, and presently the new order of things began to be apparent.

Individual events by grades, such as jumping, pull-ups, short runs, shot putting, were introduced for the boys, while volley ball teams, May pole dances, folk games and dances, indoor baseball (played out-of-doors), claimed the attention of the girls.

The broad hallways of the school resounded with folk songs and many feet were soon being trained in the simple, and later the more difficult steps of the old world games and dances.

The inadvisability of being indoors for any part of the work was soon realized by those in charge, and plans were made for the

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building of a platform in the open air under some fine trees in the yard. The realization of these plans did not come until the present season was well advanced, when by more co-operation on the part of teachers and pupils, together with the kindly and interested assistance of some of our citizens, the money was raised and the platform built. Enough money was left for the renting of a piano. Now the work at recess is all carried on out-of-doors. Here the teachers lead in the games,—the real old-time games such as our forefathers and mothers played on the village greens of England and Ireland, in the Black Forest of Germany or the hill-sides of sunny France in the days of long ago.

An occasional barn dance is sometimes introduced to please some loyal young American who thinks she likes this quite as well as Looby Loo, or Krakiavik, or Ladita. The music is furnished by the high school girls, who cheerfully take turns at the piano, and so all have their part, each according to her ability. It is worth a journey of many miles to witness this daily work, which is participated in equally by boys and girls.

During a part of the time when the boys are given the use of the platform, in squads of sixteen, each with its captain, they march and learn the manual of arms. The physical director of the Young Men's Christian Association gives his time at the noon recess to the direction of these activities. Nor is this all, for on Saturdays the boys are taken on all-day "hikes" or picnics; and exploring parties are becoming familiar with all of the surrounding country and learning the art of camping and of living in the open.

Other schools have taken up the work also, and in one of the primary schools the children's marching and singing games are now a regular part of each morning's work. Deputations from nearby schools, with their teachers, come to School No. 1 and take part in the play, returning to introduce them into their own schools. And more encouraging still, from the example set here schools at Muscogee and De Funiak, Florida, Montgomery, Alabama, and elsewhere are falling into line with this organized work.

And now some skeptical one will remark, perhaps, does all this pay the teachers for the large amount of extra work required at no remuneration in the terms of cash payment? It pays, and with compound interest. Instead of narrow cliques gathered in knots about the grounds with aimless play or conversation for their recreation, the children meet with one common interest and pleas-

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ure, and it is surprising to see how soon the rough edges of selfishness and courtesy are worn off and the noisy braggart becomes the leader of the more shy and timid ones. Self-control is the only rigid rule, good nature the only requirement.

In the place of pale-faced, listless girls, and stoop-shouldered boys, a new race of children is emerging from the old, these new ones having roses in their cheeks, elasticity in their step, a sparkle of health and good humor in their eyes. The kind of work done in the class room is showing also the effect of healthy physical expression in clearer brain power and more active minds.

And last but not least, the new basis of understanding between teacher and pupil must not be overlooked, for instead of the task-master and the crank the teacher stands revealed as the friend, companion, and playmate of the scholar. Thus a new dignity is brought to the one and a larger life is imparted to the other from this association in work and play.

A NEW USE FOR A PUBLIC RESERVOIR

HENRY S. CURTIS, Ph.D.

Secretary Child Conference for Research and Welfare

In many cities of this country at the present time are reservoirs, centrally located, which were built years ago in what were then the outskirts. Most of these sites will sooner or later be abandoned as reservoirs for the reason that outside areas serve equally well and the danger of pollution is greatly lessened. It is worth while to look over these sites in all cities. A number of such have been taken for playgrounds, for instance, that in Washington Park in Pittsburgh, and the big reservoir in Trenton. Others have served as arenas for athletic contests; and to these they are peculiarly adapted on account of their shape.

Reading, Pennsylvania, has tried an experiment. It was discovered some time ago that the water in a certain reservoir was being defiled by soot as well as from refuse thrown in by passers by, and that algae were rapidly developing. It was decided to cover the reservoir with a concrete roof supported by piers of the same material. To solve the problem of how to utilize this great

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surface it was proposed that the roof be covered with cinders and on top of that a smooth concrete floor be constructed for roller skating. Consequently in July a skating rink of a little more than half an acre was opened for the people. Since then on every pleasant day two to three hundred children have been in attendance.



A second reservoir is now being improved in the same way. The skating surface drains to the centre so that it can be flooded in winter for ice skating, and in summer can even be used as a wading pool. The pool will not be more than seven or eight inches deep in the deepest part.

This idea offers a magnificent new opportunity for recreation for the young people. Small areas of concrete for roller skating are common in Mexican cities, but in this country there have been few attempts to provide good outdoor skating rinks.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND THE PLAYGROUND MOVEMENT *

GEORGE J. FISHER, M.D.

Secretary of the Physical Department of the International Committee
of the Young Men's Christian Associations

There are three words which will express to you perhaps the reason why the Young Men's Christian Association has been a factor in the playground movement in America. These words are *Means*, *Motive* and *Method*. The *Means* at our dis-

* Address delivered at the Fourth Annual Congress of the Playground Association of America, June 8, 1910.

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posal, the *Motive* which prompts the work and the *Method* of approach to it.

The Means.—There are fully five hundred physical directors in the Young Men's Christian Association located practically in as many cities all over North America. There are two training schools in which men are given technical and scientific training in physical education and playground work. These are the largest schools for men in America. One of the greatest contributions which the Young Men's Christian Association has made to playground work is the contribution of trained men. We have had such men in our numbers as the honored president of the Playground Association of America, who was at one time a physical director—such men as Mr. George W. Ehler of the University of Wisconsin, Mr. Edward B. DeGroot of Chicago, and many others who to-day are leaders in the playground movement. We believe that in having had these men identified with us, and then providing them later for you, we have rendered a large contribution. In these five hundred cities I spoke of, in many instances our physical departments are the only places where physical training work is being done.

The Motive.—I am glad to say that the Young Men's Christian Association does not longer live to promote itself. It is not an end in itself. The great ideal of the Young Men's Christian Association to-day is to meet every physical need of every boy and every young man in every community, which need may not be adequately ministered to by any other organization and to meet that need either directly or indirectly, through direct ministry or in co-operation with other agencies, simply that the physical lives of boys and young men may be benefited, that they may have vigor and health and vitality.

The Method.—It has been counted a privilege when we could borrow a lot and furnish a physical director without salary, to make a test in the community to demonstrate that the boys and girls will come to the playground if one is established. I know to-night of fully a dozen directors who are working without salary on summer playgrounds, to prove that not only do we stand for this play life of the boys but that there ought to be the right kind of men to lead on the playground. In other places our associations

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have taken the initiative in calling together other organizations to sensitize them with the great need of supervised play. We are glad to continue this co-operation for the sake of the boy, not for the sake of the association. Some of you religious folk may ask me why we do this. We are doing it because we begin to see that in the next ten years the greatest salvation to be wrought in America is going to be a physiological salvation.

To-day our jails are filled with people who are a loss to the moral life of the community; our asylums are crowded with many who are a loss to the intellectual life of the community; our almshouses are filled with people lost to the economic life of the community; our hospitals are overcrowded with individuals lost to efficient living. We begin to see that the basis of this loss to the moral, economic, social and intellectual life of the community and the nation is often physical and that it very often has its beginning in the child; that many children in their early years—the elementary school period—reach the borderland of a possible physical efficiency or a possible physical degeneration, of a possible mental growth or a possible mental retardation and even imbecility. Medical examinations of school children reveal many of these physical defects which if not removed form the basis for later degeneration. So we stand for this larger salvation that has its basis in physical well being, for this physical salvation without which it is frequently impossible to bring about a moral or social salvation. This kind of work, bringing health and vigor and happiness to the child, is helping to bring in the Kingdom of God; and we who are working to that end are workers together in that Kingdom.

And so, Mr. President, we of the Young Men's Christian Association are pleased to co-operate in this great playground movement, we shall continue to do so and may be counted upon to give of what we have in men, and in methods, and in experience to the promotion of this cause.

THE TOLL OF THE NEGLECTED PLAYGROUND

Though play is a God-given source of happiness playgrounds are human institutions—the product of certain social and economic conditions. They are the fruit of a higher civilization—an expression of a sweeter, deeper, more intelligent understanding of the needs of child life. Being a human institution, they are subject to all the laws of strength or weakness of such fabrics. If of adequate size, properly equipped, well lighted, and under the control and supervision of men and women of devotion to their work, who are possessed of a strong, pure, humanitarian sense and feeling, playgrounds are sure to take their place by our more elaborate and pretentious educational systems, so called, as the moulders of a stronger, finer, higher type of citizen. It is not too much to say that the fruits of these new institutions will be stronger bodies, clearer minds, higher morals, fitter mothers, stronger workers, more vigorous children and better homes and hence better social institutions of all kinds and a new social spirit born of the spirit of play.

These high results, however, cannot possibly be attained, or even touched, if playgrounds are merely places for the disorganized congregation of children. There must be organization and direction—team work, if you please, if the proper civic spirit is to be developed that is so necessary in the highly developed social and civic life of to-day. Take the most elaborately planned and equipped playground that human ingenuity can produce and fail to vitalize it with a high current of intelligence and feeling, and it may come dangerously near being a breeder of physical and civic immorality. What could we hope of a school system, for example, that consisted merely in the sending of children indiscriminately to buildings and class rooms without teachers trained in the art of controlling and directing them in the acquiring of knowledge and without proper classification and courses of work suitable to their age and progress! Especially would this be deemed disastrous if such schools were carried on in the evening in poorly lighted rooms or with no lights at all. Yet it is just this condition which exists in many of the playgrounds of the cities of this country.

A certain American city with a splendid development of playgrounds has not a single playground with instructors in the evening

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or even with proper police guardianship. Some of them are not even given the absolutely essential protection of adequate lights. The first playground ever opened in this city is practically dark in the evening and has but one attendant, a park policeman—yet at this time it fairly teems with boys and girls of all ages and of all degrees of physical and moral development. The mere duty of maintaining discipline of the simplest kind is beyond the ability of the one attendant found giving his whole thought to seeing that the children shifted on the various apparatus from time to time so as to give as many as possible a chance to amuse themselves. This venture is a combination park and playground. As a consequence of his self-imposed and probably necessary task the attendant can pay no attention to the park half. A policeman is probably necessary around a playground, but may the time soon come when it will not be necessary for him to play the part of a play director as well as a play protector.

In another playground, the largest, best-equipped and newest in the city, is found a perfect system of lighting, provision for the separation of the boys and girls if necessary, and a fine corps of daytime instructors. There are, however, no instructors in the evening, the playground being then under the control of four park policemen. This playground is located in the most congested part of the city in the midst of a population composed of nearly every nationality under the sun, a large percentage of whom, however, are negroes. The children and even grown people flock to this playground in such numbers in the evening that the four policemen are completely at their wits' ends in attempting to cope with the situation. One of them stated that constant complaints were received from young girls of improper proposals made by young hoodlums who should not be permitted to be in or around a playground of that character. Recently in the Juvenile Court a middle-aged man was tried and convicted for enticing a girl eleven years of age from this playground to an unfrequented place and assaulting her. One has to remain here but a few evenings vividly to learn what a dangerous institution this park and playground is to the morals of the young, and especially so when the situation is complicated by a racial question of grave importance.

Yet the condition in this city is not exceptional. Public

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opinion in our cities has not yet demanded adequate play leadership for its recreation grounds and in many cities the authorities would be criticized if they provided the workers needed. Yet there can be no possible excuse for any municipality permitting its public recreation grounds to come to such a condition as to be known as public assignation places. That some cities have done this, as the experience of juvenile court workers show, is not a condemnation of parks and playgrounds. That they are necessary and meet a vital need is beyond question. It means, however, that the public must provide sufficient funds for play leadership. There is a tendency in many cities to establish more playgrounds than can be properly equipped and managed.

To open playgrounds has become almost a fad and every councilman who can secure a playground for his ward bids fair to secure the commendation and support of his constituency. This policy is dangerous. It is not founded upon sound business principles. We are slowly coming to see that it is contrary to sound business principles for any city to open playgrounds unless it provides the money for an adequate number of trained play leaders.

PLAYGROUND INSTITUTES

At the last Playground Congress it was decided that playground institutes held in different sections of the country would be of great service to those dealing with the various problems of playground administration. Proceeding on this plan the Committee on Institutes is organizing a series of meetings that will cover practically the entire country.

These institutes are to be of a practical nature, taking up the detailed problems which the playground workers are compelled to face. Those who have had large experience in the various phases of playground administration are to aid as leaders in the discussion. There will be ample opportunity given for the presentation and discussion of all problems that may be advanced by those in attendance. These gatherings will differ decidedly from the playground congresses in that there will be no public exhibitions and probably no public meetings, unless the local committee shall decide to have an open meeting at the close of the institute.

PLAYGROUND INSTITUTES

The first of the series will be held at Holyoke, Massachusetts, December 8, 9 and 10, 1910, for the States of Massachusetts, Connecticut, Rhode Island, Maine, New Hampshire, Vermont and New York. The topics on the program are: What the Child Needs; Playgrounds and Health; A City Plan for Playgrounds and Public Recreation; Afternoon and Evening Recreation Centers in Public School Buildings; Playground Equipment; Playground Activities for Children under Ten Years of Age; Playground Activities for Boys of Ten to Fourteen Years of Age; Playground Activities for Girls of Ten to Fourteen Years of Age; Boy Scouts and Girl Scouts; What the Playgrounds, Field Houses and Evening Recreation Centers in School Buildings Can Do for the Working Boys and Girls. There will also be a demonstration of teaching new games to the children on the playground.

Some of those who are being asked to aid as leaders of discussion at the institutes are: Joseph Lee, G. E. Johnson, Dr. Edward W. Stitt, Dr. Luther H. Gulick, E. B. DeGroot, Miss Jessie H. Bancroft, Dr. J. H. McCurdy, Miss Beulah Kennard, Lawrence Veiller, Dr. Richard C. Cabot, George W. Ehler, Miss Charlotte Rumbold, Mrs. Vladimir Simkhovitch, Dr. C. Ward Crampton, E. J. Ward, Graham R. Taylor, Dr. George J. Fisher, William A. Stecher, C. W. Hetherington.

Negotiations are under way for other institutes, as follows: Central Institute, at Detroit, Michigan, January, 1911; Southern Institute, at New Orleans, Louisiana, January, 1911; Middle Atlantic Institute, at Baltimore, Maryland, February, 1911; Western Institute, at Colorado Springs, Colorado, March, 1911; Pacific Coast Institute, at Oakland, California, March, 1911; Northern Institute, at Minneapolis, Minnesota, April, 1911.

In addition to the above, special institutes by local committees will be held in Pittsburgh, and Milwaukee, and in the states of New Jersey and California.

Announcements and invitations are being sent to mayors, park superintendents, superintendents of schools, playground commissions, playground associations, and playground workers.

Committee on Institutes,

LEE F. HANMER, *Chairman*

JOSEPH LEE

LUTHER H. GULICK.



ROWLAND HAYNES



FRANCIS R. NORTH



L. H. WEIR

FIELD SECRETARIES FOR THE PLAYGROUND ASSOCIATION OF AMERICA

Rowland Haynes, Francis R. North, and L. H. Weir have been chosen field secretaries for the Playground Association of America. Mr. Weir begins active work December 1, 1910, Mr. Haynes and Mr. North February 1, 1911. The three field secretaries are all good team workers, men of broad human interest and experience, with organizing and executive ability and with capacity for hard work and for carrying out big programs step by step.

Rowland Haynes received the degree of Bachelor of Arts from Williams College in 1902. While in college he was an intercollegiate debater, was active in the student Young Men's Christian Association, and was elected to Phi Beta Kappa. He also studied at Columbia University and Union Theological Seminary. He has held teaching positions at Columbia University, University of Chicago, and University of Minnesota. For one year Mr. Haynes was at Union Settlement in New York City and had charge of some of the boys' club work. While in New York he was active in politics, giving much time to the campaign for the election of Seth Low as Mayor of New York. For several years Mr. Haynes has been deeply interested in play problems. He leaves a position as Assistant Professor at the University of Minnesota to come to the Playground Association of America despite the fact that the University held out every inducement for him to remain.

Francis R. North received the degree of Bachelor of Arts from Wesleyan University in 1897 and that of Master of Arts from Columbia University in 1903. For one year he was Boys' Secretary of the 23d Street Branch of the New York Young Men's Christian Association. He served for eight years as instructor at Newark Academy, Newark, New Jersey, and for four years as principal of the Portland High School, Portland, Maine. Mr. North has for years been interested in boys' summer camps as leader or proprietor. For four years he has been chairman of the Maine State Boys' Work Committee of the Young Men's Christian Association. In his school at Portland he has taken an active interest in athletics and in the play of the students. For two years Mr. North has been president of the Young Men's Christian Association of Portland. Few men have so completely won the confidence of a community.

BOOK REVIEWS

L. H. Weir was graduated from Indiana University in 1903. While at the University he was president of the student Young Men's Christian Association. Mr. Weir was also for a time a special student at Leland Stanford Junior University. In 1904 he became assistant secretary of the Associated Charities of Cincinnati, Ohio. For five years he has been chief probation officer of the juvenile court of Hamilton County, Cincinnati, Ohio, and has been an important factor in giving this juvenile court the standing it has at present. The Juvenile Court Conference of the Middle Western States was organized by Mr. Weir and he served as its first chairman. Mr. Weir was instrumental in bringing the newsboys of Cincinnati together in the Newsboys' Protective Association which now has a membership of 2,500 boys. In his intimate relations with boys Mr. Weir has come to feel that adequate play leadership must be provided if juvenile delinquency is to be reduced, and as a resident in the Cincinnati Union Bethel Settlement he has seen the needs of recreation for grown people. Mr. Weir is president of the Social Workers' Club of Cincinnati.

The campaign for funds for the support of the field work has resulted in pledges covering about one-half the \$15,000 needed. A special effort is being made to secure the full \$15,000 before January 1, 1911.

BOOK REVIEWS

BOY LIFE AND SELF GOVERNMENT *

Reviewed by MARY G. HANMER

The spirit of the book is indicated in the first chapter, where the author says: "Every natural boy is, more or less clearly, two boys, both James and Jimmie; the prim little pink-and-washed Puritan, and the saucy little rough and tumble heathen, struggling together for the mastery for several busy years. If the good angels are propitious, and the father of the twins has good luck, the resultant, emerging from this seething retort, will be neither James, the Pale Face, nor Jimmie, the Mohawk Brave, but Jim, a manly boyish fellow, frank of face and sound of heart."

A large part of the material in "Boy Life and Self Govern-

* "Boy Life and Self Government," by George Walter Fiske. Y. M. C. A. Press, New York City. Price, \$1.00.

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ment" was given as a course of lectures at the annual Young Men's Christian Association Institute at Silver Bay, Lake George.

Professor Fiske believes that "much of the perplexity of the boy problem and the difficulty of boy management in church, club, home or school can be relieved by frankness and tactfulness in trusting the boys and developing their manliness through responsibility and initiative." He likens the life of a boy to the development of man, from the period of savagery, to the present civilization,—"modified by the influence of his own present environment."

A study of the habits, characteristics, and instincts of the human race in its development aid in an understanding of the growing lad. Two divisions are made, "one from the point of view of the evolution of government, and the other of the evolutions of industry; the former applicable to the self government problem particularly, and the latter classifying the boy's spontaneous interests, rooted in his out-cropping instincts."

This classification applied to the club life of boys, helps to avoid the two dangers which Professor Fiske points out; first, that of "giving immature boys premature liberties"; second, that of "treating self-reliant, older boys like little children."

The chapter on self government will be of interest to teachers, playground workers, and directors of boys' clubs.

The book is full of suggestions for all who deal with boys, and this means fathers and mothers primarily.

CITY PROBLEMS*

In the opinion of James Bryce, "The formation of civic habits in childhood is more profitable than lectures on the subject." "City Problems" will only be solved when the citizens early form the habit of co-operating in government. "School cities" have been organized in nearly every State in the Union that children may form the habit of co-operation in solving the problems of their school world. Three thousand six hundred school rooms in Cuba were organized in this way when General Wood was governor of Cuba. On the playgrounds also co-operative management has often been tried. Those who believe that the playground is one of the most important agencies for forming habits of good citizenship—and who does not—will be interested in "City Problems."

* "City Problems," by Wilson L. Gill, LL.B. The Patriotic League, Independence Hall, Philadelphia, Pa. 1909. Price, 50 cents.

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PLAY *

Reviewed by W. C. LANGDON

I have two children, a little girl of seven and a little boy of four. We are peculiarly good friends, the children and I, but there are times when they look almost hopelessly at me and think that I have grown a long ways up. They draw upon me for something to do that is new, and I am unable always to deliver. I do not mean to fail; only it is a long time since I was their age. In the intervening years, before they came, I did not keep up my practise in that class of games and plays and activities which to them now make up the whole of joyous life, and it is only seven years at most since I have been privileged to enter upon what is a man's real second childhood.

I am glad that I was asked to review this book of Professor Emmett D. Angell's on "Play," for, like many others, I entered upon my second childhood a cripple. I think in this book I have found my crutches, or at any rate a good, stout, serviceable walking stick. The book opens with a discussion of play as a developmental activity, in the light of the present scientific and educational playground movement. The special topics of this discussion are,—The Value of Play, The Relation of Play to Gymnastics, Public Playgrounds, The Equipment of the Playground, The Director of the Playgrounds, and The Classification of Games. This discussion covers 54 pages. The rest of the book consists of descriptions of 113 games and directions for playing them, written in a simple clear style, at once explicit and interesting. The writer gives from half a page to two pages to each game. This part covers 137 pages. The chapters group the games as Ball Games, Tag Games, Racing Games, and Games in the Water. Basket-ball for Women has a chapter to itself.

I do not pretend to be a competent critic of a book like this, nor of its value to directors of playgrounds. I only speak as a parent, indicating what I think this book will prove to be to me, for it reminds me of many games I had forgotten, and tells me of others that are new to me. Whatever the age of the children in a family, the book will be found helpful, as it has games for all ages. I intend to take it home and test it out. I feel that with its

* "Play," by Emmett D. Angell. Little, Brown & Company, Boston. 1910. Price, \$1.50.

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help I may get over my rheumatism. I know there are others who suffer from the same misfortune as I. The number of Olympians, as Kenneth Grahame's little people denominate us, is large. The book therefore has, I am convinced, many ready-made friends and the only thing for them to do is to look it over and see if it fits,—if the crutches are the right height, if the cane is the right weight in the hand.

AT HOME IN THE WATER*

Reviewed by CHARLES M. DANIELS, Champion Swimmer of the United States

I take great pleasure in saying that Mr. G. H. Corson's recent book entitled "At Home in The Water" is one of the best and most concise treatises published on the subject of swimming.

In dealing with the many different strokes and dives, the simplest and quickest ways of learning them, and their use, a great many writers make the error of using too much description.

In Mr. Corson's book, however, this mistake is entirely done away with, so that the value of the book as an instructive work is materially enhanced. The methods of illustrating are the best that can be devised and the pictures convey an extremely clear idea of what is meant.

I should not hesitate to say that, altogether, Mr. Corson's book stands with the best, of which there are few, as a most complete work concerning one of the greatest of pleasures.

"SWEDISH FOLK DANCES" †

Reviewed by C. WARD CRAMPTON, M.D.

The folk dance has come to signify the revival of the expression of old fundamental rural impulses, pure and lovely as the sunshine of the fields. The general European revival and our own use of the folk dance is an expression of this deep rooted longing. In New York City dancing has taken its legitimate place in the education and recreation of the children in the schools. The dances have lightened the formal gymnastics with a natural interest, and have returned large values in normal joyous expression of fundamental impulses. So few city recrea-

* "At Home in The Water," by G. H. Corson. Young Men's Christian Association Press. Price, 75 cents.

† "Swedish Folk Dances," by Nils W. Bergquist. Illustrated. The A. S. Barnes Co., New York. 1910. Price, \$1.50, pp. 53.

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tions are not manufactured that the genuine is rare and is to be valued accordingly. The volume of folk dances taken from Swedish sources and sympathetically translated for American use by Mr. Bergquist is genuine and cannot fail to receive the large appreciation it deserves, for he has danced them, as his forefathers did, in Sweden itself.

GOVERNMENTAL ACTION FOR SOCIAL WELFARE*

Reviewed by ROBERT C. BROOKS, Ph.D.

In this book Professor J. W. Jenks of Cornell University has given permanent form to his lectures delivered on the Kennedy Foundation at the New York School of Philanthropy in 1907-'08. According to the author the first plan was to present "a critical study of existing laws for the prevention and checking of special social evils, such as pauperism, crime, vice of various kinds, and the way in which these laws are administered." Finally, however, Professor Jenks determined to go still nearer the source of difficulty threatening this form of social endeavor with a discussion of "the various departments of government, their powers, their weaknesses, their practices." Two chapters of a general character are presented dealing with the meaning of social welfare, and the relation of government to society, two chapters deal with the legislative branch, two with the executive, one with the judiciary, while a final chapter is devoted to the work of the citizen in the promotion of social welfare.

Readers of Professor Jenks' earlier works will find in his *Governmental Action for Social Welfare* the carefulness of statement, the evidences of wide experience and thought, the catholicity of sympathy, and the judicial attitude with which they are already familiar. His treatment of legislative and executive activities may be read with profit not only by social workers but by every one having business with governmental authorities. Mindful of recent graft exposures, radical reformers may find his opinion of our Solons, or some of them at least, rather too favorable. And indeed—while sinister motives are apt to appear most prominently in connection with legislation directly affecting material interests still it sometimes happens that even sponsors of social reforms have to deal with bosses and leaders outside and inside our legislatures. Whether or not this be the case in a given instance it is none the

* "Governmental Action for Social Welfare," by Jeremiah W. Jenks. Macmillan. Price, \$1.00.

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less true that our lobbyists, using the word in its best sense, must, if they wish to be successful, approach legislators in the spirit suggested by Professor Jenks. Short of actual experience no better preparation for this kind of work can be suggested than a careful reading of his two chapters.

Professor Jenks' discussion of the executive is most illuminating. The broad tolerance of the writer also appears prominently in his discussion of the civil service. There is, perhaps, some ground for criticism of his apology for "kitchen" or "tennis" cabinets. Heads of executive departments may, as Professor Jenks maintains, be so much engrossed with administrative details that the value of their advice to their chiefs may be seriously impaired. In America, however, the advisory functions of heads of departments are far less burdensome than in other countries. Real capacity for administration, moreover, implies ability to transfer details to subordinates. Finally the objection to kitchen cabinets is due principally to the fact that executive chiefs get into the vicious habit of relying for advice exclusively upon small coteries of outsiders. Appeals by governors or presidents for advice to many experts in different fields would scarcely be objected to so vigorously. Especially is this true of governors of our States who frequently have to deal with official "cabinets," so called, of opposite political party affiliations.

While primarily addressed to social workers this book really has a much wider appeal. There are few men of affairs or students of political science who will not find in its pages much of interest and importance. It is to be hoped that the author may be induced to recur to his earlier plan for the treatment of government action for social welfare and give us an additional volume on this important subject from the alternative point of view.

"WHAT TO DO AT RECESS" *

Educators and playground workers alike have found that they cannot afford to miss any publication by George E. Johnson. "What to Do at Recess," is designed for teachers and contains just the practical concrete information needed by primary teachers, teachers of intermediate grades and grammar-school teachers. This book will be widely used by teachers all over the country, and play leaders will also turn to it again and again.

* "What to Do at Recess," by George E. Johnson. Ginn & Company, Boston, Mass. Price, 25 cents.

Could Richard and Sarah A. Smith, of Philadelphia, have left a better memorial, or given a better Christmas present, than this playground?

